



# METHODIST PROTESTANT.

## ORIGINAL RELIGIOUS INTELLIGENCE.

For the Methodist Protestant.  
PENNSYLVANIA.

*Salem Circuit, Wayne county, Dec. 1831.*

DEAR BROTHER,—This circuit is situated in the beach woods. The settlements in which we have appointments are new, but in a growing condition. From all I can learn our cause here increases in favor with the people, and we believe is favoured also of Heaven. If our increase in numbers has not been rapid, it has for some time been pretty constant. And if the number of conversions on this circuit be less than on some others, the amount is such, nevertheless, as to be thought matter of great thankfulness, to our blessed Lord and Master. Since our camp meeting, which was in September last, forty-six have joined our church, most of them on probation, but some of the first standing, and who seemed to be pillars, are from the M. E. Church, and were received, not on probation, but as members. I think not fewer than 60 have professed themselves the subjects of God's pardoning mercy, during the last three or four months.

Our prospects of late, like "the path of the just," have grown "brighter and brighter," embracing anticipations, which, if realized, would place this border circuit in the midst of its sisters, and surround it to the north, as it is already surrounded on the east, south, and west, with other circuits. Our camp meeting was rendered a great blessing to us. The labours of brothers Budd, Moore, Twiford, Conly, Lane, and other preachers, will not be soon forgotten.—And it is no longer a matter of doubt whether this two weeks circuit can or ought to have camp meetings. But I cannot but wonder whether those who assert, apparently with unshaken confidence, and untiring constancy, that we are coming to nothing, will ever be wise enough to know, or honest enough to acknowledge, their disappointment. J. CRAMER.

For the Methodist Protestant.  
NEW JERSEY.

*Camden, December 26, 1831.*

DEAR BROTHER,—I herewith send you a sketch of the progress of Reform in West Jersey. Sometime in the fall of 1826, a small society was formed at Tuckerton, consisting of five females, who had been members of the M. E. Church for many years. Shortly after a small society was formed at Westiconk, three miles from the former place: Also another at Forked River. These societies organized under the discipline of the Methodist Society.—They afterwards adopted the Conventional Articles. At Trenton there was likewise a small society. Now there are three circuits formed, with six travelling preachers. We have societies in the following places: Centreville, near Bridgeton, Friendship, Newport, (formerly Antucket,) Fairfield, West Creek, in Cape May county, and recently near May's Landing a class

of fifteen members. These societies are included in Centreville circuit. Brothers Cheesman and Payne supply this circuit.

The following societies are formed in Glassboro' circuit: at Carpenter's Landing, Barnsboro', Squanham, Glassboro', and New Freedom. In many additional places there are a few members, and good congregations. This circuit is served by brothers Pearson and Reynolds. In Burlington and Monmouth circuits, there are societies in the following places:—Trenton, Pemberton, Tuckerton, Westiconk, Forked River, Butcher's Works, Squanham, and Shrewsbury. There are upwards of twenty preaching places, and respectable congregations. Our aged Brother Sylvester Hutchinson, who was a Presiding Elder in the Methodist Episcopal Church for a number of years, supplies this circuit, assisted by Brother Lacoste.

About twenty members have lately seceded from the M. E. Church at Great Egg Harbor.—Among them the venerable John Price, who has been an acceptable preacher for nearly forty years. Our congregations here are large, and we have solicitations to preach in many other places.

It will be seen by this short sketch, that even in West Jersey, which the late Bishop George declared, *was the garden spot of Methodism*, has Protestant Methodism taken a firm hold on the judgments and affections of the people.

I would but add that a majority of those who have united with us have been members of long standing, and of unexceptionable piety. Our prospects in this section are flattering. We meet with much opposition from those who ought to love us. Yours, &c.

S. BUDD.

For the Methodist Protestant.  
NEW YORK.

*Richmond, Dec. 26, 1831.*

DEAR BROTHER—God has recently done great things for us, whereof we are glad.

One year ago I made this place my stand, among a people as regardless (with few exceptions,) of religion, as I ever saw. The providence of God having cast my lot among them, I determined to labour faithfully for four months for their good. If I saw no fruits of my labour in that time, to return to the city of New York. I concluded that if the same course were pursued by myself that had been pursued here formerly by preachers, it would be attended with no better success. I therefore determined to take the *Bible*, and select such parts as were best adapted to bring the great truths therein immediately before the people, that sinners might become acquainted with their true character in view of a holy God and a day of judgment. Disregarding method, I read, expounded, preached, applied, and enforced gospel truth. The effect was apparent. The congregations were large, attentive, and serious.—Some, awakened to a sense of their danger, began to weep and cry for mercy. Delivering

grace was bestowed, and scores have been born into the kingdom in this region.

It was not until August that I was able to procure one of our Disciplines; which I think is most excellent, and needs only to be known to be admired. It is gently bearing down all before it in this region. I began to read and explain it to my flock, who saw its beauties, admired its pure and free spirit, and about one hundred have rallied around the standard of the Methodist Protestant Church. The blessed work still goes on. Convictions, conversions, and accessions are numerous and frequent.

We had a meeting this evening to determine upon building a meeting house, and the result was to build one 36 by 48 feet. The few who attended subscribed \$677.

Yours respectfully, JAMES COVEL.

Extract of a letter from Rev. Orren Miller, dated  
*Portage, Dec. 26, 1831.*

Since I wrote you last we have received five members in this place, and the work yet measurably progresses.

For the Methodist Protestant.  
MASSACHUSETTS.

*Weston, December 21, 1831.*

DEAR BROTHER,—Knowing that it rejoiceth the heart of every Christian to hear of the prosperity of Zion, I will briefly relate some of the Lord's gracious dealings in several parts of this District.

In Lowell the prospect is very encouraging. Our church and congregations are increasing, and we have had some recent conversions. We now have preaching every Sabbath in Marlborough, Mass. The church in Malden is increasing, and in a prospering state. The faithful labours of brother T. F. Norris have been much blessed in that town and in many other places, in the advancement of our cause. May the Lord reward him in this world with the fullness of his spirit, and in the world to come with joys immortal.

Brother Kenny, a preacher who lately joined us, formerly a free will Baptist, gives a very interesting account of the work of God in Killingly circuit, where he is now stationed. I received a letter from him dated Killingly, Nov. 28th, which is as follows:—

"I rejoice that I am prepared of a truth to say, that the Lord is doing wonders in this place. Within a short time there have been more than one hundred souls hopefully converted to God. The Congregational Brethren have had a four days' meeting, during which time a great number entertained a hope in Christ. As it respects our infant society, we can say, the Lord has done great things for us, far beyond our expectation, in so short a time. Blessed be His holy name—my heart is encouraged to trust in Him, believing He will do greater things for us. I preach to an increasing congregation with much success. This I say to the praise of

God. Last Sabbath, the congregation was unusually large. At our morning prayer meeting three young men and one young woman came forward and testified that they had found the pearl of great price, and related their experience to the edification of many. At noon they were baptized; and in the afternoon nineteen came forward and joined our society—and, according to appearances, several others will soon join. We have every thing, dear brother, to encourage, and nothing to discourage us. The Lord is on our side. What have we to fear? My faith is daily increasing that my joining the Methodist Protestant Church was of the Lord; and I bless God that I ever became acquainted with that people. Last Sabbath evening I was invited to preach in a new Factory, by the owner, Capt. E. Killingly. The assembly was very large, and we had a precious season. It was thought by some to be the most interesting meeting that had been in the town for years.—Glory to God in the highest—almost every meeting appears more and more interesting.—At some of our meetings more than 50 anxious souls have arisen to be prayed for. The fields are white, and we are expecting a rich harvest."

Since the above, I have received another letter from the same brother, in which he says:

"The work of God, in the conversion of precious souls, is still going on gloriously in this place (Killingly.) Sinners are daily coming to Christ. I am called upon in every direction to visit and preach the glad tidings of the gospel of peace. My theme is the doctrine of free grace, through a crucified Redeemer, and blessed be God, the word does take effect, being mixed with faith in them who hear it. Within the last three weeks we have received 40 new members into our society in this town. Last Sabbath I preached in Groton, and such an attention to divine things as I there saw, I have scarcely ever witnessed; and such was their desire to hear the word, that I could not leave them without a promise soon to return. In that place there are about twenty families of Universalists, who are now all willing to give up that doctrine and seek for present salvation from sin. Well, may we exclaim, "what hath God wrought!" Glory be to his great and holy name! I am constrained to pray the Lord of the harvest to send more labourers in this part of his heritage. I have more calls than I can possibly attend to. But, blessed be God, my body is in good health, and my soul was never more alive than at this time. My mind is not burdened with temporal concerns; for the people here believe that the labourer is worthy of his hire, and cheerfully contribute to my temporal necessities. Republican Methodism seems to take well in these parts—the government of our church is very much admired among the people. I expect soon to give you farther accounts. Cease not to make mention of us in your prayers."

The Lord appears to be smiling upon us throughout the district; our borders are enlarging, and we have reason to praise God that he has provided for us good and faithful labourers in his vineyard—and we trust if we be faithful that he will continue so to do. May our hearts be filled with gratitude to him, for how great are his mercies! May we be a humble, holy people, and increase in grace as we do in numbers. I find that the reading of your excellent paper, the Methodist Protestant, has been rendered a blessing wherever it has found its way. And I not only regret, but am surprised, to find that

you are under the necessity of soliciting remittances. That instructing and interesting companion at the fire-side is every week welcomed by my family, as a wholesome meal would be when hungry—and one would suppose that none could be backward in making timely compensation. Yours respectfully,

JOSEPH SNELLING.

For the Methodist Protestant.

GEORGIA.

Newton county, December 15, 1831.

DEAR BROTHER,—Our camp meetings the present year have been attended with success. Our last round of quarterly meetings have been peculiarly blessed of the Lord. We have had a considerable increase in our societies, and I know of but one that has withdrawn from us this year; he has not gone back to the old church, and says he never will. With many others I cannot but lament the indifference that is manifested by too many toward the all important subject of church government. But ecclesiastical government, like the gospel, must be laid before the people again and again, that they may be able to judge and determine for themselves. I hope the Brethren will recollect that the war is over. The Methodist Protestant Church became independent and free some time since. I appeal to the constitution of the United States, the constitution of the state of Georgia, and to the word of God, where a host of evidence may be found to establish the fact, that a church of one hundred members is recognized in the same point of light, and all its rights and privileges as completely secured, as the church, numbering five hundred thousand. Church, Walker says, is a place of worship, a collective body of Christians.

As to my own part, the present year has been the most pleasant that I have witnessed. All will join us that wish to be with us, and I should be sorry to get any more.

Yours in much haste,

EPPEs TUCKER.

For the Methodist Protestant.

TENNESSEE.

Liberty Circuit, Wilson co. Dec. 11, 1831.

DEAR BROTHER,—Intelligence, piety, and mental emancipation are on their march in this section.

Some five or six years ago, I stood almost alone, on the subject of reform; and have been, for the last ten years, convinced of the unequal and oppressive nature of the government of the Methodist Episcopal Church, of which I was then a member. It was through my instrumentality that the "Mutual Rights" was introduced into Bedford county, which is the first place in the state where reform took a formidable stand. This event by no means corresponded with the views and feelings of the ruling party of the Methodist E. Church, whose *sine qua non* was, and yet is, the perpetuation of ministerial assumption; consequently, I have passed through the fire and the water of their persecution.—But, thanks be to the name of God, now, instead of ecclesiastical domination extending its influence over a large portion of the Christian community, and tending deeply to affect the tree of civil liberty, which our ancestors planted at the expense of much blood and treasure, I have the pleasure of seeing an Annual Conference organized, in whose bounds are nearly thirty ministers of the Gospel and a very respectable number of members, sacredly con-

federated by a Constitution and book of Discipline, founded on the principles of the Bible and the rights of man.

Many of our preachers, in point of intelligence, piety, and zeal, are calculated to be eminently useful, both in advancing the great interests of the Redeemer's kingdom, and in spreading the knowledge of religious liberty. Our cause is prospering on this circuit. Much unanimity and brotherly love exist, both among preachers and people.

We have had one camp meeting on this circuit the present year, and owing to family indisposition, connected with sickness in the neighborhood, I was prevented from attending, but have since learned from Brother Ragsdale, our circuit preacher, that it was an interesting meeting, at which Christians were revived and encouraged, and nearly thirty precious souls were emancipated from the thralldom of darkness, and translated into the marvellous light that is in Jesus.

On the third Saturday and Sunday in October, we had a two days' meeting at Cain's Fork meeting house, attended by Brothers Ragsdale, Baird, Spinks, Blaukenship, and myself, of the Methodist Protestant, and Brother Wm. Smith, of the Cumberland Presbyterian Church. Our labours were in unison; and when the Lord's table was spread, we had the pleasure of seeing it surrounded by three different denominations of Christians, all in love and charity, commemorating the death and sufferings of their dying Lord. At this meeting, brother Ragsdale contrasted the government of the Methodist Protestant, with that of the Methodist E. Church, I think, to the general satisfaction of a respectable congregation—then proceeded to raise a society. When the invitation was given, the first that came forward was one of the oldest men in the neighbourhood, who, in his youthful days, had participated in the memorable scenes of '76—scenes that severed the British yoke and set a mighty nation free—one who had been for many years a conspicuous member of the Methodist E. Church; but, being dissatisfied with the aristocratical features of her government, and becoming acquainted with our constitution and book of discipline; and, having a consciousness that they accord with the *vox populi* and *vox dei*, he determined to cast his lot among the persecuted reformers. His aged companion, who is a lady of intelligence and piety, with his daughter, followed his example.

I know of no reason why a liberty man in state, will not be a liberty man in church.

The Presbyterians, Baptists, and liberal minded among the members of the Methodist E. Church, recognize us as brethren, and bid us God speed, both in the cause of piety and religious liberty; and, the principles of our government receive the cordial approbation of the intelligent among those who profess no religion; while some of the ruling party in the Methodist E. Church, "who hold power with a deadly grasp," with those immediately under their influence, are our detractors and persecutors; but, these things do not move us. We had our origin as a church, in persecution and proscription; and, notwithstanding some of the Itinerants of the M. E. Church still fan the same unhallowed flame, yet, our cause is a glorious one; our borders are spreading from Canada to Louisiana, and from Georgia to the recently inhabited regions of the west; and, if we continue to be an humble, pious, zealous people, under the auspices of Almighty God, the Methodist P. Church will, as to her numbers, her purity in

doctrine and discipline, her liberality, her charity, at a period not very remote, have a name and a principle throughout the world.

Your brother in Christ,

WILLIAM P. SMITH.

For the Methodist Protestant.

NORTH CAROLINA.

Granville county, December 29, 1831.

DEAR BROTHER,—We have reason to thank God for what he is doing for our little Zion in this state; for though we have much opposition, and have to labour under great disadvantages from the inclemency of the weather, Israel's God is still with us. We are steadily on the increase. We have lately formed three new societies on our circuit. Public opinion is in our favor. "Bless the Lord, O my soul, and forget not all his benefits." Yours, &c.

JOHN F. SPEIGHT.

Rock Creek, Dec. 15, 1831.

DEAR BROTHER,—Since I wrote you last I have organized a small society at Salem meeting house, which seemed to create some degree of alarm in the ranks of the Episcopal Methodists, who have a society at that place. Afterward I exhibited a number of the Protestant as a specimen of the publication, and succeeded in obtaining six subscribers. Yours,

A. ALLBRIGHT.

CENSOR.

For the Methodist Protestant.

A WORD OF CAUTION.

Much, Mr. Editor, has been said in your useful periodical upon the subject of preachers and preaching, but very little upon the subject of hearers and hearing. Why this partiality I shall not stop to inquire, nor will I pretend to condemn the introduction of the subject referred to in your paper, as one worthy the notice of our wise essay writers, but will take the liberty to say, that no one should approach this subject as an adviser, unless it be with great caution and ability.

The young man, entering upon the duties of the ministry, if he feel as he should, the awful responsibility of his calling, will find difficulties enough to contend with, without being tied down to the observance of the various modes and forms recommended or marked out by the different writers in your paper. Indeed if our young preachers should take their notes of what has been written upon this subject in the Methodist Protestant, and endeavour to conform strictly to the sentiments therein advanced, I doubt they would find it difficult enough to preach at all, or if they should make the attempt, they might calculate with a moral certainty upon breaking some of the cords by which they have been so bound, and finally they may find themselves situated, somewhat like the traveller, who soon after he has commenced his journey, is met by one who informs him that he has taken the wrong road, but if he pursue a certain direction he will soon find himself in the right way; he hearkens to the direction, and pushes forward, but before he has proceeded far he is met by another, who in his turn tells him that the road he is in will never take him to his place of destination, but if he will take such a course and observe certain marks he will be conducted safely: now he mans up his courage and presses forward, but soon he is met by a third, and then a fourth, all attempting to direct him different

ways, till finally the poor man sits down bewildered and discouraged, resolving to pursue his journey no farther. May not a similar effect be produced upon the mind of some young and timid preacher?

Do not suppose, Mr. Editor, that I am unfriendly to the plan of advising preachers (whether old or young) when they need it,—not so,—let the advice be given, and let it be received kindly, but let all things be done according to the pattern shown us, let our advisers imitate the example of the Great Apostle to the Gentiles; let them take the ground which he occupied, and enlarge upon it if they please, but let them not travel out of the records, unless they should appear to be wise above what is written; and after they have pursued the course marked out by the Apostle, let them leave the individual so advised to the exercise of his own judgment and the influence of the spirit of all grace, and if he be not in acknowledged embarrassment it will soon appear by his work.

Nor would I have you suppose for a moment, that I am opposed to young preachers (and old ones too if you please) using all diligence to improve themselves in the various branches of knowledge, especially the knowledge of theology; no, they should "study to show themselves workmen, that need not be ashamed." They should use every possible effort to render themselves acceptable and useful ministers of the New Covenant, but in no case relying upon their own abilities for success.

I am now forty years old; and have been a hearer of preaching from a child; I have heard many preachers, of course men of different talents. I have heard those who have been denominated great preachers, and those that have been denominated weak preachers. I have listened to the overwhelming eloquence of some, and to the beautifully smooth, persuasive language of others; I have heard what some would call the wild declaimer, and I have heard the close logical reasoner, &c. &c. each we would charitably hope, filling the place allotted them by Providence; but ask me not which of these has been most successful in winning souls to Christ. Ah sir! I am afraid, that we, as preachers and hearers too often lose sight of this great and primary object. The Lord have mercy upon us and help us all to preach and hear as those that must give an account. C.

DEVOTIONAL.

MEDITATION ON THE SCRIPTURES.

*I will meditate in thy precepts, and have respect unto thy ways.—Psalm cxix. 15.*

How much our rejoicing in the "testimonies" of God would be increased, by a more habitual meditation upon them! But this is a resolution which the carnal mind can never be brought to make, and to which the renewed mind, through remaining depravity, is often sadly reluctant.—But it is a blessed employment, and will repay a thousand-fold the difficulty of engaging the too backward heart in the duty. Many sincere Christians allow themselves to be very remiss in meditation. They are content with reading the word, and prayer; and indolently, with scarcely a struggle or a trial, yield themselves up to the conception of inability sufficiently to abstract their minds for this employment. But does meditation hinder the exercise of other duties of equal importance? Does it not rather give strength and efficacy to them, by "stirring up the gift of God that is in us," and keeping

the energies of the heart in a wakeful posture of conflict and resistance? If we are oppressed with the difficulty of the resolution here expressed, let us turn it into prayer: "Lord help me to "meditate in thy precepts." Meditation indeed is the digestive faculty of the soul, that which converts the word into real and proper nourishment, and seals the full enjoyment of the divine blessing and support—"Thy words were found, and I did eat them, and thy word was unto me the joy and rejoicing of my heart." But in this duty of meditation, we are not only to include the stated times that we may be able to appropriate to the work, but the train of holy thoughts that passes through the mind during the busy hours of the day. And will it not prove a most blessed privilege, if we should find by this means, an habitual flow of spiritual desires in strengthened exercise, exciting the flame of love within, till at length we are enabled to make the Psalmist's resolution our own—"I will meditate in thy precepts?"—A subject for meditation can never be wanting, if indeed the salvation of Jesus has ever been made known to our experience. How many, while musing upon this glorious theme, have felt "the fire burn" within, under the gracious influence of their Lord's presence. Let us therefore chide our dull and sluggish spirits, that suffer the precious manna to lie ungathered upon the ground; that are slow to entertain these heavenly thoughts, or rather that heavenly guest, whose peculiar office it is to "help our infirmities," and especially to "take of CHRIST'S and show it unto us." The exercise, however, of this, as of every other duty, may prove a matter of form, or a habit that imparts neither pleasure nor profit. Let me then ask myself, What distinct experimental benefit have I received from the word? Do I endeavor to read it with devotional meditation, until I find my heart filled with it? And what is the practical influence of my communing with the word? Habitual "respect to the ways of God will follow" meditation in its precepts, as the invariable effect. Thus the Psalmist elsewhere speaks of his own case—"Thy loving kindness is before mine eyes, and I have walked in thy truth." The experience of Job speaks to the same point—"My foot hath held his steps, his way have I kept, and not declined. Neither have I gone back from the commandment of his lips; I have esteemed the words of his mouth more than my necessary food."—Bridges on Psalm cxix.

DIVINE PROVIDENCE.

It may assist us to form better practical views of the divine providence, if we consider that the Lord constantly has respect for our spiritual and eternal state; that he does not regard the present period of our existence except in connexion with our whole existence; and that he does that for us at all times, which will tend most to our eternal welfare. What we think is against us, the Lord intends for our good; and it will turn to our good, if we do not resist the course of his providence.

Afflictions are designed to arrest us in our career of sensual and selfish life, and to loosen the evils which have gained root, and prepare them for removal. And even during seasons of great adversity, we seldom even appear to be deprived of the means of cultivating humility, and faith, and love: and will any man speak so against the living principles from the Lord, as to complain of a lot in which these may flourish? Were we a little wiser, we could always see that all our

sufferings are rendered necessary by the disorders of our souls. They are not all the immediate and proper punishments of sin, for men are not miserable in the present life in proportion to their iniquity; but these sufferings are rendered necessary as the best means of restraining us from evil, and leading us to good. Some persons are so perverse, that they are not stricken because they would revolt more and more.

#### SELECTED RELIGIOUS INTELLIGENCE.

From our exchange papers we gather the following:—

##### SOUTH CAROLINA.

At Neal's Creek Church and Mount Tabor, Rev. W. Magee writes,—Since the commencement of the revival, which is about two months, there have been added to Neal's Creek church, alone by baptism 119 persons, and there appears to be a greater number of penitent, mourning souls, at this time, than there has been at any time previous. A considerable number has been added to various churches not far distant. At Mount Tabor, where the camp-meeting was held about fifty have been added. The cause of God is triumphing over the powers of darkness.

Beaufort.—The Revival is still in progress.

##### NORTH CAROLINA.

New Hope.—The Rev. J. Witherspoon, in a letter to the Editors of the Richmond Telegraph, dated Hillsborough, North Carolina, Dec. 23d, 1831, says:—On Saturday and Sunday last, I assisted brother R. in the examination and reception of some of the fruits of this work. Forty-two were admitted to the church on a public profession of their faith, and entered into covenant with God and his people. Of these, two males were above 60 years of age; 21 are heads of families. Of the number received, 21 are males, 16 adults baptized; in some instances nearly whole families became subjects of the work. The gracious influences of the Spirit still continue. Besides those admitted, ten or more entertain a hope of their interest in the Saviour's death.

Revival at New Hope Church, Orange co.—In a recent letter, a correspondent informs us, that above fifty persons in that vicinity have professed to turn unto the Lord, during the last two months.

##### PENNSYLVANIA.

Waterford, Erie co.—Considerable seriousness has prevailed for several months; four were received on examination, and one on certificate, at a late communion season; and between twenty and thirty are under exercise of mind.

Northbank, Crawford co.—On a sacramental occasion, ten were added to the church from the world.

Harmonsbury, Crawford co.—More than usual seriousness prevails. At a late communion season, four were received on examination, and eighteen professed to be seriously inquiring.

##### NEW YORK.

Columbiaville.—The state of things is very interesting here; two additional elders have been ordained, and eleven members added to the church.

##### VIRGINIA.

In Locust Bottom, Botetourt co.—The Rev. John A. Vanlear, in a letter dated Dec. 12th, addressed to the Editors of the Richmond Tele-

graph, says: It will doubtless be gratifying to you, as well as to other friends of Zion, to hear that the Lord, in the multitude of his tender mercies, has visited Locust Bottom, with the outpouring of his Spirit. The excitement commenced only a few weeks previous to the late meeting of our Synod. Since my return from the Synod, we have had a communion season, during which upwards of 20 were added to the church on examination and on profession of their faith in Christ. The whole number thus admitted to the communion of the church, is 43. Many others seem to be inquiring the way to Zion with their faces turned thitherward; and a deep feeling of interest on the subject of religion, appears to prevail throughout the congregation.

##### CONNECTICUT.

Brooklyn.—Religion began to revive in the minds of the people in Brooklyn, last winter. Its progress for several months appeared to be gradual—not rapid. During the summer, more than twenty persons were added to the church. About the last of October, a protracted meeting was held there, the results of which, are given by the Rev. J. Tillotson, as follows:

At the inquiry meeting on the morning of the second day, 25 were present. The next morning the number was doubled, and conversions began to multiply. The religious services continued from Tuesday morning until Saturday afternoon, with increasing interest. The number of hopeful conversions during the week was over 30. At a meeting the next week, for such as hoped they had lately been renewed in the temper of their hearts, 45 were present. The number has been gradually increasing up to the present time, and is now about 60. The circle of young people has been much affected by the truth. The change in the village is great. A number of family altars have been erected.

Hartford.—The Rev. Mr. Linsley, pastor of the South church, states that during the last six months, his church has received 88 members.

#### POETRY.

##### THE SOUL.

By Montgomery.

What is the thing of highest price  
The whole creation round?  
That which was lost in Paradise,—  
That which in Christ was found—  
The soul of man—Jehovah's breath,  
That keeps two worlds at strife;  
Hell moves beneath to work its death,  
Heaven stoops to give it life.

God to reclaim it did not spare  
His well beloved Son;  
Jesus to save it deigned to bear  
The sins of all in one;  
The Holy Spirit seal'd the plan  
And pledged the blood divine,  
To ransom every soul of man;  
That price was paid for mine!

And is this treasure borne below,  
In earthen vessels frail?  
Can none its utmost value know,  
Till flesh and spirit fail?  
Then let us gather round the cross,  
That knowledge to obtain,  
Not by the soul's eternal loss,  
But everlasting gain.



#### BALTIMORE:

FRIDAY, JANUARY 13, 1832.

The Publisher would acknowledge the proffered aid of several valued correspondents.—The continued contributions of former writers he hereby respectfully solicits.

Special attention will be paid to Original Religious Intelligence: and we would be pleased to receive, in every letter on business, the glad tidings of increasing prosperity of the work of God in our Church. Biographical sketches of the pious, whether of children, young men or maidens, fathers or mothers in our Israel, will always prove acceptable; for, surely, "the Righteous shall be had in everlasting remembrance." Contrasts, as well as more extensive compositions on Church Government, will be always welcome—also, suitable sketches, articles on Sacred Literature, and Poetry.

Correspondents will oblige us by making their communications as legible as possible.

We continue on the first page the extracts from letters furnished by our friends, with respect to the prospects of our Zion.

The Virginia Annual Conference of the Methodist Protestant Church, will commence its session the second Thursday in February, at Wesley Chapel, in Brunswick county.

The North Carolina Annual Conference of the Methodist Protestant Church will convene in the city of Raleigh on Thursday, the second of March next.

Extracts from Foreign Journals received at the office of the Methodist Protestant:

#### DISTURBANCE AT THE NATIONAL SCOTCH CHURCH.

On Sunday the Rev. E. Irving delivered two sermons on the extraordinary gifts of the Spirit, on each of which occasions the congregation was disturbed by individuals pretending to the miraculous gift of tongues. During the sermon in the morning, a lady (a Miss Hall,) thus singularly endowed, was compelled to retire to the vestry, where she was unable (as she herself says,) to restrain herself, and spoke for some time in the unknown tongue, to the great surprise of the congregation, who did not seem prepared for the exhibition. The Rev. Gentleman resumed the subject in the evening, by discoursing from (or rather expounding,) the twelfth chapter of the first epistle to the Corinthians. Towards the conclusion of the exposition, he took occasion to allude to the circumstance of the morning, and expressed his doubts whether he had done right in restraining the exercise of the gift in the church itself, and compelling the lady to retire to the vestry. At this moment,

a gentleman in the aisle (a Mr. Taplin, who keeps an academy in Castle street, Holborn,) rose from his seat, and commenced a violent harangue in the unknown tongue. The confusion occasioned was extreme. The whole congregation rose from their seats in affright. Several ladies screamed aloud, and others rushed to the doors. Some supposed that the building was in danger; others, that there had either been a murder, or an attempt to murder some person in the gallery; insomuch, that one gentleman actually called out to the pew-openers and beadle to "stop him, and not let him escape." On both occasions the church was extremely crowded (particularly so in the evening), and it would be impossible to describe the confusion produced by this display of fanaticism. There was, indeed, in the strange unearthly sound and extraordinary power of voice enough to appal the heart of the most stout-hearted. A great part of the congregation standing upon the seats, to ascertain the cause of alarm, and the Rev. gentlemen, standing with arms extended, and occasionally beckoning them to silence, formed a scene which, perhaps, partook as much of the ridiculous as of the sublime. No attempt was made to stop the individual, and after two or three minutes he became exhausted, and sat down, and then the Rev. gentleman concluded the service. Many were so alarmed, and others so disgusted, that they did not return again into the church; others formed themselves into groups in the entry of the church, and discussed the propriety of the Rev. gentleman suffering the exhibition; and altogether a sensation was produced which will not be soon forgotten by those who were present.

THE DUTY OF IMPORTUNING THE FATHER FOR THE GIFTS OF THE HOLY SPIRIT.

SUBSTANCE OF A SERMON,

Preached at the National Scotch Church, Sunday Morning, October 23, 1831,—By the Rev. E. Irving.

"And Jesus said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves." &c. &c.—*Luke xi. 5—13.*

The disciples having besought the Lord to teach them to pray, he taught them to use the prayer recorded in the former part of this chapter; and then, in order to encourage them to prayer, he puts the most difficult and unpromising case which could possibly occur—that of a man in bed with his children, importuned by his friend to arise in the middle of the night, and lend him bread. The Lord puts this case in order that, at no time, and under no circumstances, we should be deterred from asking him for the Holy Ghost; because he will surely grant it, more surely than a father will give bread to his children.

In opening this passage, I would first endeavour to show, from our Lord's own discourses, *what he means by the Holy Ghost*; and then I would press upon you *the duty of waiting with importunity upon the Father until we receive it.*

From John vii. 37—39; xiv. 15—17; xxi. 7—14, it appears that the Comforter had not then come, but was to come when Christ had gone to his Father; and that, when he should come, he should abide with the church for ever, and do a two-fold service—one for the church, to bring all things to their remembrance that Christ had spoken and show us things to come; and also an office for the world he should do—namely, to reprove them, and rebuke them, and

deal with them, concerning their sins, concerning the righteousness of Jesus, and concerning things to come; that the world, hearing the voice of God himself, through his people, might turn into the church which they found to be built up by that Comforter into all truth. Some were startled at the voice they heard last Sunday, thinking the voice of the Comforter in the church should be a still, small voice; but is it not to be a reproofing voice? "When he shall come, he shall reprove the world of sin, of righteousness, and of judgment." Our assemblages are intermingled, and there is, in the best of us, a mixture; and therefore, if we should hear the voice of the Holy Ghost, speaking, through his servants, the prophets, words of terror and alarm, concerning the judgment that is to come on the world, as we do words of consolation and edification to the church, we ought not rashly to conclude it is not the voice of God, but that it is shown really and truly to be the voice of God; for the voice of Satan never would press the people to flee from judgment into the sanctuary of the church.

In the Acts, we read that the disciples were to be baptized with the Holy Ghost, "not many days hence"—that is, ten days after the Lord ascended up on high. It was the promise of the Father that he would take of the things of Jesus, and show them unto us. The very mind of God, the very love, the very joy, the very peace of God, that passeth all understanding, I will put into your hearts, and make it flow out thence in streams of living water of instruction, to convey the same precious refreshment of joy, and love, and peace, to every one that heareth; as I, for one, can testify in the case with the instances of which I have heard. "Ye shall receive power after that the Holy Ghost is come upon you;" in the strength of which power they were to go forth and be God's witnesses over all the earth. Now, dearly beloved, I believe that the day of the Lord's coming is at hand. I believe also that the Lord is gracious, and is about to send forth his servants from this land, and from other lands where there is a true church, into all the cities of the world, with power such as the apostles received on the day of Pentecost, in order to warn the world before that final judgment comes upon it, which is to wind up the affairs of this earth. The Lord is bestowing power now, that his church may spread abroad and scatter themselves amongst the nations; and that the missionary work which has but budded may be unfolded, and that those who engage in it may go forth in the strength in which the primitive apostles went forth to preach in all lands, and to make a great harvestman when he cometh.

In Acts ii. you find that the Holy Ghost was given: "There appeared cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." Now, the speaking with "other tongues" is but the accident—the thing uttered is the substance; the speaking is but the sign—the thing uttered is that which is good for edification. But it is a necessary sign; for there is no such thing as belief in the church that a man may be made to speak as the prophets, and apostles, and first disciples, were made to speak. If you assert it, they think you overturn the Scriptures. But no such thing, the Scriptures are the test; but because you have the test it is not necessary that you should not have the current coin. It is of no use to have the test, unless you have the current coin to attest; and if any man refuse to be tested, let him be anathema, even though he were an angel.

And how can God meet this state of unbelief that is in the church better than in this way, which is by uttering in a strange tongue to him that speaketh as well as to him that heareth, yet having in the church an ordinance of interpreters, which I believe he will hereafter impart to us?

But you may say, if the Holy Ghost was not given, what! had the disciples of our Lord nothing? Yes; they were sanctified: Christ says, "Ye are clean through the word which I have spoken unto you." And you may say again, Have we received nothing?—are we not clean? I tell you that you have all that is contained in the sacraments. The sacrament of baptism sets forth and seals regeneration to the believer; and the sacrament of the Lord's Supper gives feeding food of Christ's flesh and Christ's blood to the believer—not carnally, but spiritually. In the two sacraments we have a building up into holiness, a building up into that fallen humanity which Jesus had, and receive power to crucify the flesh; for there can be no holiness without the crucifixion of the flesh. Think not that salvation is connected with the gifts of the Spirit, although the comfort, and strength, and upbuilding of the church in beauty and power, are all connected with it. To them that believe, who eat Christ's flesh and drink his blood, to them is this Comforter promised; and there are many such in this church. To every one that crucifies the flesh, and keeps God's commandments, God has promised the Holy Ghost, the Comforter. And to a company of such men, composing a church such as *this* we have, the Lord Jesus having promised the Comforter, will send him in all his manifestations in this church. And if you will hear the word of the Lord, not many days, not many months, shall pass, until you see the gifts and manifestations of the church in the midst of us. No person who will not crucify the flesh shall receive the Spirit as a Comforter; it would be no comfort to them. Unless we be holy, unless we be delivered from the dominion of the flesh, and walk before the Lord Jesus with a single eye and a single mind, we need not expect to be built into the possession of the gifts of the Holy Ghost. Although we may well feel that the tokens already given are a great encouragement, he will not be slack to add more, nor disappoint us in our expectations. If we be faithful in a few things, the Lord will not refuse us greater.

I have now to press upon you THE EXHORTATION founded on the word of the Lord; and it must be two-fold. This first is, *the assurance that if you ask it shall be given.* Six times this assurance is given. Why?—in order to make assurance doubly sure—in order to make assurance six-fold sure. The Lord knew how far sin had divided between men and God, and how very remote man's whole mind is from God, and how his heart is filled with all selfishness, and covetousness, and all manner of wickedness. And just as a father, whose son had committed some great crime, had been cast into prison, and brought a disgrace on his name—just as that father, in proportion to the crimes of which his son had been guilty, would endeavour to make his words affectionate and tender, and would add entreaty to entreaty, and exhortation to exhortation, saying, "We have forgiven you, I have forgiven you, and your mother has forgiven you, and all your brothers and sisters forgive you; we have been weeping over you, and longing over you; and I do entreat you to come back; your chamber is prepared; we shall never mention what has happened; do come, my child;" even so Jesus came forth from the bosom of the

Father, amongst men who blaspheme God, and obey him not; and knowing well that the waters of his Father's love were deeper than the mountains of their sins are high, and that he came for the salvation of the chief of sinners; Jesus knowing this, did reiterate, and reiterate these words, saying, "Ask, and ye shall receive," &c.

Another reason is, *that you may be importunate*. Let not your first request, if unanswered, repel you; after asking, seek, which is more inquisitive than asking; after seeking, knock, which is more inquisitive still. God would strengthen our faith; he would have us to know the preciousness of what we ask; he wishes the road to be beaten by our continual coming. Praying continually is to depend continually, and depending continually is to be supplied continually; and if a man ceases to depend, he ceases to be supplied; and if he ceases to pray, he ceases to depend. If you ask for good, he will not give you evil. If you ask bread, the thing he gives is not a stone; if you ask a fish, the thing he gives is not a serpent; if you ask an egg, the thing he gives you is not a scorpion.

Why does the Lord put such a case as this? It is because man knows not the way of God. God sends us the things we ask, but it is often in a way we do not understand; though we may be assured he will send it. We asked for the Holy Ghost, and the voice of the Holy Ghost is lifted up amongst us; and we must not flee from it. Let us ask and believe that he will grant. This is an important point; for it has been said, that we asked for the Holy Ghost, but we have received the spirit of prophecy. Now who does that lay the blame upon? Not upon us, but upon God, for that we have asked the Holy Ghost, ye are witnesses. We have asked for the Holy Ghost, and do you think that the Lord, after that we have besought the Holy Ghost, will give us something else? Satan may come in and defile us, and evil spirits may try us, but will not God give us the Holy Ghost? Yea, he will give us the Holy Ghost. The Holy Ghost we have asked, and the Holy Ghost he will give us; he will not give us something else, he will not give us something less.

Be not, I beseech you, then, afraid, if the Lord should make his voice, speaking by man's tongue as on the day of Pentecost, to be heard amongst us. If the Lord should send his voice amongst us, in order to purge out what is unclean and unholy; and if the Lord be pleased to send his voice to sift us, then the Lord must have his own way in the church. Let us do all our endeavours to save all men, that when he comes we may not be ashamed at his appearing, but may deliver up our charge with joy into the hand of the Creator. I give God thanks that he has enabled me to preach this morning; and seeing such an alarm is excited by the false accounts which have gone out respecting us, I invite those of my flock who are feeble in body, and have been afraid to come up to the house of God in public, to meet me in the afternoon, that I may then instruct them with a pastor's care, and build them up in the faith of Christ.

#### THOUGHTS ON THE SOUL.

"—that pure breath of life, the spirit of man,  
Which God inspired, cannot together perish  
With this corporeal clod." *Par. Lost, Book 10.*

It is a remarkable fact, that in almost every age the immateriality and immortality of the soul have been disputed, and yet, notwithstanding the repeated opposition, they have ever re-

mained unerasable articles in the creed of the great mass of the human race. Man, with all his frailty, has, in every age, and under every circumstance, generally clung to the hope of immortality. The knowledge of an only God has occasionally disappeared, and idolatry and superstition have taken its place. The glory of the Eternal One, with his purity, wisdom, and justice, had been obliterated from the heart by its depravity; and yet, as Massillon observes, "let us go back to the origin of ages; let us read the history of kingdoms and empires; let us hearken to those who return from the most distant isles; the immortality of the soul always has been, and still is, the belief of all the nations of the universe. The knowledge of one only God may have been lost in the world; his glory, power and immensity, may have been annihilated in the hearts and minds of men; even whole nations of barbarians may continue to live without any kind of worship, religion, or God, in the world, yet they all expect a futurity; the belief of the soul's immortality has never been effaced from their minds, but they have all imagined a region that our souls will inhabit after death; so that, in the forgetfulness of God, they have still retained a consciousness of their own nature."

In reading an account of the creation as recorded in the scripture, we find that it is nowhere mentioned, that the infusion of life in the various classes of animals was the immediate act of God: it is merely observed that they were made. But with respect to man, after his formation, it is distinctly stated, that he received a living soul from the breath of God. The wisest of men, an inspired writer, speaking of the dissolution of the human frame, and the decay of mortality, makes use of these remarkable words, "then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it."

Passing over other scripture testimonies, these must be sufficient to satisfy the most unthinking mind. First, man is formed "of the dust of the ground;" this is the material part of his existence; then he receives the gift of a soul from God himself, and this is the immaterial part. The expression made use of is very remarkable, since nothing is said respecting the life imparted to the fowls of the air, the creatures of the deep, or the beasts of the field. Again, we have it plainly stated in the other text, that the dust, or material part of man, out of which he was created, shall return to its original earth; and the spirit, or immortal part of his existence, said to be derived immediately from God, shall return unto Him who gave it.

The evidence of reason upon the immateriality of the soul is important, but the testimony of the scriptures is decisive. There we see no creature on earth besides man endowed with moral responsibility; and those beings who alone, by the faculties of thinking, are allied to us, to be clearly immaterial, neither clothed in the gross properties or the attenuation of matter.

With respect to the immortality of the soul, little need to be said. If the soul can be proved to be immaterial, the same arguments shew that it is immortal. If it be immaterial, it necessarily possesses a deathless principle, over which the dissolution of matter can have no effect. Again, believing in the goodness and benevolence of God, in his overruling providence, in his hatred of sin, his ability and determination to punish it, we see it necessary there should be a retributive state of being, in which the good may be rewarded, and the wicked

punished. This world, according to the reasoning of ancient and modern philosophy, and to the express assertion of revelation, is but a state of probation. They who love and obey their Maker, have often repined when they have seen those "spreading themselves like a green bay-tree," whose hearts are not right in the sight of God; but when they have thought of a future world, where sorrow and sighing shall pass away, and they shall ascend to

"Heaven's unfading bowers,  
To strike a golden harp wreathed by immortal flowers,"  
then their murmurs have given place to joy.

The hope of a happy immortality brightens the path of a good man, alleviates this world's misery, and makes death itself desirable. Yet should such a reasonable hope after all be but a dream, in the beautiful words of Mackenzie, we would say, "tell us not that it will end in the gulf of eternal dissolution, or break off in some wild, which fancy may fill up as she pleases, but reason is unable to delineate; quench not that beam, which, amidst the night of this evil world, has cheered the despondency of ill-requited worth, and illumined the darkness of suffering virtue." But this is no dream; reason and revelation sufficiently impress our minds with the reality, and if we dream, it is in sleeping through time, when we should be awake for eternity, "for now is our salvation nearer than when we believed."

With respect to the resurrection, it does indeed seem to require inconceivable power to raise man again to his original existence, when he has become dust, and is spread over the earth. But we believe in the omnipotence of God. The body of man is not annihilated by death; it merely returns to dust, not an atom of which can ever be destroyed by the operations of nature. It is then no impossibility for Him who created us from dust, again to revive us from those atoms which constitute our bodily existence. If man return unto dust, and his soul unto God, there is no contradiction in supposing that the same dust may be re-organized, and tenanted by its original inhabitant. We merely speak of the possibility of these things, but do not pretend to fathom the mystery with which divine wisdom has invested futurity, and all the realities of an unseen world. We feel that we are merely obeying an impulse, woven with the existence of man, and echoed by tradition and reason, in believing the immateriality and immortality of the soul. We are at once supported by the wisest and most virtuous of the heathen philosophers, and by the infallible assertions of scripture, when, in addressing the soul, we make use of these words of Addison:

"The stars shall fade away, the sun himself  
Grow dim with age, and nature sink in years;  
But thou shalt flourish in immortal youth,  
Unhurt amidst the war of elements,  
The wreck of matter, and the crush of worlds."  
*Imperial Magazine.*

IN CHRIST we see the most perfect exhibition of every grace, to which we, as his followers, are called. Let there be but in us that poverty of spirit—that disposition to bear with provocations, and to forgive injuries—that obedience to God and acquiescence in his will—that perseverance in doing good—that love which overcometh all difficulties—that meekness, humility, patience, compassion, and gentleness, which were found in Christ; and if any man should be so ignorant and debased as to imagine that this is not TRUE DIGNITY OF CHARACTER, let it be remembered that this was the mind which was also in CHRIST JESUS.—*Cecil.*

## MISCELLANY.

## INQUISITION AT GOA.

From the Cathedral we had a tolerable view of the river winding below, and of one or two white convents on the tops of a hill beyond it. "Where is the inquisition?" said I to our guide. "I was afraid we had passed it, and that they meant to avoid shewing it to us. He pointed to an old building close at hand to my right. "Is that," said I, "the celebrated inquisition, all in ruin?—does no one live in it?" "No one," he said. "And where is Josephus a Doloribus, the father of whom I have often heard? Is he here?" "No, he left this a year and a half ago, to return to Portugal, and the people of the neighboring village were all so glad when he left, that they went to the churches to pray he might never return, and to return thanks for his departure. They always were afraid, so long as he was here, of his re-establishing the inquisition." "And what is that lesser building to my right?" "That is the Senate House." We then advanced towards the great gate of the inquisition. A thought rushed across me of the thousands who had entered this very archway, but had never repassed it; who were actually buried alive. I looked about to see if there were any old skull, or leg or arm. I did not see the full extent of the devastation that time had made, until I had got thoroughly within the building. The gateway we had entered, had no door. The door was carried away, and grass and weeds were springing up on the walls, emblems of decay—workmen, men, women and children, were passing out with huge stones on their shoulders. They were taking them down to the river side, to be transported in boats to Panjun or New Goa, where the Governor is building an expensive bridge.

We required no permission from any one to enter, and no key to unlock the iron door, and no priest to conduct us thither. Many of the dungeons were filled up. They had only left the upper ones open. Below these I had understood there were two tiers. Those I saw were low and dismal; only a small aperture above to admit of light, and the way of entrance equally narrow and difficult. I saw no marks of cruelty, on the walls, as at Venice. I was told they always took the precaution, once or twice a year, to white wash the walls that no vestige should remain of who had been there. There was something cruel even in this attempt to obliterate from these inaccessible regions, the faint memorials of a broken spirit. I proceeded from this dungeon, which I had entered over heaps of rubbish and of old stones, to the grand stair-case which led to the Hall of Judgment. The beams over some of the passages which I walked upon to get there were quite worm-eaten, and I thought would have fallen by the slightest touch—indeed our guide half hesitated about going, and cousin James turned back, but I would see the stair-case and centre of this immense pile, and we proceeded as quietly as possible, M. de Souza trembling in his shoes, and assuring me no one had ever gone so far, it was considered too dangerous. I looked into one or two more of the dungeons, as I passed.—They were all alike; the walls of great thickness, and would seem to have been built for eternity.

At last we got to the stair case, and I ascended some ten or fifteen steps, when M. de Souza said, he could not follow me any further. I thought he wished me not to see more. I did not attend to his solicitations to return, and yet was aware of the dangerous state of the rafters

and planks below, which supported the masonry. At last I came to the end. I could see no ball—it had disappeared; the upper chambers were almost all gone, and what remained it was impossible to reach, because the stair case had given way about two thirds up, leaving a wide chasm between me and the rest of the building. I saw as I returned back, some remains of fresco painting on the walls, and the glass used here, or rather the substitute for it, was the oyster shell. I remained more than three quarters of an hour in this horrible place, and I thought it must be haunted; that all the evil spirits of those who exercised cruelty unheard of, within its dreary vaults, must be hovering at times, not as once in fond delight, over the scene of their revels and sports in human blood; but in silence deep, and self-accusation, and in bitter remorse. What a retrospect for one of those minions of satan! It is difficult to say how crimes will appear to the deformed sight of a condemned soul, whether they will still be a source of pleasure when unconnected with the penalty due to all sin. I think, however, depraved as the mind must be, distorted and incorrect as the vision would seem from long familiarity with vice, the recollection of the groans and pains of the dying captive, will sound too much like the echoes from the place of torment, to be music to their ears.

It is now nearly ten years ago, I was informed by my guide, M. de Souza, since this Santa Casa began to decay. It wanted repair, which Government refused to give it, and time and the worm had soon put it beyond the reach of any Government, even if they wished to restore it. Happily there is no inclination on the part of the Portuguese Government, to revive such a hated institution. I believe they are better pleased to hasten its tottering state, and hurry all recollection of the inquisition of Goa in oblivion. The present liberal Governor of Goa has too much good sense and too much good feeling, to wish for any thing but its total destruction, I think we had strong proof of this in the mode in which the materials were to be appropriated for a useful public object.

## GALILEE.

This country would be a paradise were it inhabited by an industrious people under an enlightened government. Vine stocks are to be seen here a foot and a half in diameter, forming, by their twining branches, vast arches and extensive ceilings of verdure. A cluster of grapes, two or three feet in length, will give an abundant supper to a whole family. The plains of Esdraelon are occupied by Arab tribes around whose brown tents the sheep and lambs gambol to the sound of the reed, which at night-fall calls them home.—*Edinburgh Cabinet Library.*

## GENERAL ASPECT OF PALESTINE.

The hills still stand round about Jerusalem, as they stood in the days of David and of Solomon. The dew falls on Hermon, the cedars grow on Libanus, and Kishop, that ancient river, draws its stream from Tabor as in the times of old. The sea of Galilee still presents the same natural accompaniments, the fig tree springs up by the way side, the sycamore spreads its branches, and the vines and olives still climb the sides of the mountains. The desolation which covered the cities of the plain is not less striking at the present hour than when Moses, with an inspired pen, recorded the judgment of God; the swellings of Jordan are not less regular in their rise

than when the Hebrews first approached its banks; and he who goes down from Jerusalem to Jericho still incurs the greatest hazard of falling among thieves.—There is, in fact, in the scenery and manners of Palestine, a perpetuity that accords well with the everlasting import of its historical records, and which enables us to identify with the utmost readiness the local imagery of every great transaction.—*Ib.*

## THE MISSIONARY SCHWARTZ.

Is there on record a more beautiful anecdote than this which Bishop Middleton relates of that most exemplary soldier of the Cross? He was lying apparently lifeless, when Gericke, a worthy fellow-laborer in the service of the same Society, who imagined that the immortal spirit had actually taken its flight, began to chant over his remains a stanza of the favorite hymn which used to soothe and elevate him in his life-time. The verses were finished without a sign of recognition or sympathy from the still form before him: but when the last close was over, the voice which was supposed to be hushed in death, took up the second stanza of the same hymn, completed it with distinct and articulate utterance, and then was heard no more! How much more beautiful and touching is this than all that is fabled of the dying swan!

Real Christian believers, as they grow older in grace, become wiser in the kingdom, more catholic, patient, forbearing, candid, and forgiving. They see a thousand mistakes and often wilfulness in their own early profession; and these incline them, through an increase of wisdom and strength, to suffer kindly the infirmities and frailties of others. They then love what is sincere, encourage what is weak, pardon what is childish, endure what is troublesome, correct what is evil, and pray, not rave, when they see but slow improvements.—*Leighton.*

How easily do Christians glide into the belief of those around them—that those things are good in themselves, and desirable possessions, which the world esteems good—such as wealth, and health, and elevated situation—tacitly forgetting that these are not even transient gifts, but merely loans, of which the interest will soon be rigorously exacted!

## DYING WORDS OF RICHARD HOOKER.

"I have lived to see this world is made up of perturbations; and I have been long preparing to leave it, and gathering comfort for the dreadful hour of making my account with God, which I now apprehend to be near: and though I have by his grace loved him in my youth, and feared him in mine age, and labored to have a conscience void of offence to him, and to all men; yet if thou, O Lord, be extreme to mark what I have done amiss, who can abide it? And therefore, where I have failed, Lord, shew mercy to me; for I plead not my righteousness, but the forgiveness of my unrighteousness, for His merits, who died to purchase pardon for penitent sinners. And since I owe thee a death, Lord, let it not be terrible, and then take thine own time; I submit to it; let not mine, O Lord, but let thy will be done. God hath heard my daily petitions, for I am at peace with all men, and he is at peace with me; and from that blessed assurance I feel that inward joy, which this world can neither give nor take from me: conscience beareth me this witness, and this witness makes the thoughts of death joyful. I could wish to live to do the church more service; but cannot hope it, for my days are past as a shadow that return not."

"More he would have spoken," says his incomparable biographer, honest Isaac Walton, "but his spirits failed him; and, after a short conflict betwixt nature and death, a quiet sigh put a period to his lost breath, and so he fell asleep. And now he seems to rest like Lazarus in Abraham's bosom. Let me here draw his

curtain, till with the most glorious company of the patriarchs and apostles, the most noble arms of martyrs and confessors, this most learned, most humble, holy man, shall also awake to receive an eternal tranquility.

In a former number we recorded the dying confession of pious Bishop Ken. Two men more meek and humble, more near the divine model of Christian perfection, than Ken and Hooker, are not, we believe, known to uninspired history. Of the latter, it was the universal habit to speak, as the learned, the judicious, or the venerable Hooker;—of his anger, it was beautifully said, that "it was like a phial of clear waters, which, when shook, beads at the top, but instantly subsides, without any soil or sediment of uncharitableness;"—of his writings, it was said, that there were in them, "seeds of eternity"—and by another, that there was in every page of them, "the picture of a divine soul;" and that all things that proceeded from him "were breathed as from the spirit of love." Yet he—let the sentiment be weighed and dwelt on as the very doctrine of the Gospel!—he pleaded not "his righteousness, but his merits who died to purchase pardon for penitent sinners!" He, in his death, trusted to the publican's prayer, God be merciful to me a sinner. What a humbler of human pride should such a death be, after such a life! Who that reads of Ken, and Hooker, and Hobart, will not pray that his last end may be like theirs!—*Banner of the Church.*



#### ORIGINAL POETRY.

For the Methodist Protestant.

##### THE MOMENT OF DEATH.

Written in a Lady's Blank Book.

'Tis awfully sublime! Behold her form,  
How weak and thin!—almost a skeleton!  
Her lips are pale—her brow and cheeks are white  
As the new-fallen snow and shine like pearl.  
Her finest temple veins are visible  
In all their violet outlines; her dark hair  
Is sadly smooth and glossy; and her eyes,  
Her full clear eyes are gloriously bright.  
Her hour has come. And yet how sweetly calm!  
Think not her love has perish'd, for it burns  
Upon its holy altar, with a flame  
Purer than ever; and the weepers here  
Are they who kindled it. That trembling one  
Is her fond partner, and his wounded heart  
Throbs with a pain his trembling cannot tell,—  
Sharp—strong—deep—dreadful—aye, unspeakable!  
And this, in bud-like beauty innocent,  
This is the babe she nurs'd upon her breast,  
And kiss'd a thousand times while in her arms  
Asleep it lay, with seraph dreams and smiles.  
But she has given her loved ones to her God,  
Who gave them first to her; and she is God's,  
And therefore hath she now such perfect peace!

Oh! 'tis a strange and yet a blessed thing,  
Thus to await the moment of her death!  
See how her bright eye wanders round the room  
Gazing by turns on each familiar face,  
And then looks up and flashes, as she saw  
Some angel herald of her coming Lord.  
Mysterious ties are gently loos'ning now—  
The bonds of flesh and spirit; slow unfold  
The soul's immortal wings, strong with desire  
To soar above the stars and wave in heaven.  
Earth must grow dim and shadowy, as the light  
Of glory, dawns and gleams and shines around;  
And things of wonder must begin to throng  
Upon her inward vision! Yet she breathes  
Softly as ever and hath not one fear!  
But look—her eyes—oh how intensely bright!  
Her smile—how like an angel's!—and her hands,  
They wave!—they wave!—and hark! her whispering  
voice—

"'Tis Jesus! Jesus!"

She is with the Lord!

T. H. S.

#### INTELLIGENCE.

##### STEPHEN GIRARD.

Stephen Girard, esq. the celebrated banker, died in Philadelphia, on Monday, the 26th ult. aged 84 years.—His property is estimated at from 6 to 10 millions. He was a native of Bordeaux, (France)—pursued at first a sea-faring life, and came to this country before our revolution. He resided in Philadelphia upwards of 50 years. Down to the year 1811, he was engaged exclusively in commerce. He then purchased the old Bank of the United States, and entered upon the business of a banker. The affairs of the bank are placed in the hands of Trustees, and are to be brought to a close at once. In his will, he has left *two millions*, with directions to apply more should this sum prove insufficient, for the establishment of a great public school for the city and county of Philadelphia. *Three hundred thousand* dollars are bequeathed to the State, to be subscribed to the Danville and Pottsville Rail Road. *Half a million* is given to improve the docks and the eastern front of the city.—There are no legacies to individuals exceeding *ten thousand* dollars each, excepting one of *twenty thousand* and another of *fifty thousand*. Of all his property, not more than 2 or \$300,000 will go out of this country.

*Removal of the Choctaws, by the Agents of the Government.*—The steam-boat Reindeer, with a barge in tow, has left Vicksburg, Miss. for Little Rock, with a company of about 700 emigrants, headed by Capt. David Folsom. The Walter Scott has taken on board about 800, headed by the chief Netuckiechee, bound for the same place. The Talma has taken between four and five hundred, headed by Col. Nail, and was to proceed up Red River and the Washita. The Cleopatra has taken on board a party of between four and five hundred, headed by Capt Harkins, who were likewise going up Red River and the Washita.

The horses and cattle of these parties had crossed the Mississippi, together with about six or eight hundred of the emigrants, who were to proceed by land to the points of destination of the boats. All the above mentioned companies intend settling on the waters of Red River. A party from the extreme north-east corner of the nation, have gone by the way of Memphis—and many hundreds are removing on their own resources.

*Fayetteville Sufferers.*—The whole amount received from all parts of the Union, for the relief of the Fayetteville Sufferers, was \$92,297 88. The following are the amounts from the different states and territories:—

|                |             |                   |           |
|----------------|-------------|-------------------|-----------|
| Massachusetts, | \$14,518 69 | Dis. of Columbia, | \$870 00  |
| Maine,         | 125 00      | Virginia,         | 8,040 88  |
| Rhode Island,  | 2,057 64    | N. Carolina,      | 11,406 34 |
| New Hampshire, | 290 00      | S. Carolina,      | 9,100 37  |
| Connecticut,   | 3,002 40    | Georgia,          | 4,102 72  |
| New York,      | 10,648 54   | Tennessee,        | 45 00     |
| Pennsylvania,  | 12,731 00   | Ohio,             | 1,158 02  |
| New Jersey,    | 805 49      | Mississippi,      | 1,110 50  |
| Maryland,      | 6,820 79    | Louisiana,        | 5,050 00  |

A bed of fine steel ore has been discovered in Duane, Franklin county, N. Y. said to be superior to best English blistered steel.

The impression is general, that a loss will now ensue from shipping specie to England; this circumstance will have the effect to relieve the pressure upon the money market at the present time.

All Egypt, says a Paris paper of Oct. 29th, is infected with the Cholera Morbus, which is more destructive in the principal towns than ever the plague has been.—From 600 to 800 persons daily died in Cairo.

*Useful Court.*—The king of Denmark, to prevent unnecessary litigation, has established a court of equity or arbitration, the members of which are paid by government, and no expense is incurred by the parties appealing to its decision. No suit can be instituted in any court without a certificate to state that the parties have ineffectually attempted to settle it by arbitration.

*Postage on Papers.*—A petition, numerously signed, has been presented to Congress, praying for a reduction of the postage on letters and newspapers.

*Legislature of Tennessee.*—A bill has passed which provides that no means shall be allowed, by law, to recover bets on races. A bill has been passed reducing the fee for marrying a couple, to 50 cts.

A Coal Mine, it is said, has recently been discovered in Braintree, Mass. which promises an inexhaustible supply of coal, equal in quality to the Liverpool.

The World (London) states, that it is ascertained there are in that kingdom at least one million five hundred thousand scholars in Sunday Schools.

#### BUSINESS DEPARTMENT.

*Remittances on account of this paper, received and thank-fully acknowledged, from the following persons, viz:*

By L. R. Reese, for Archibald Campbell, William Foster, E. Cropper, S. B. Clampet, Zebdee Herbert, and Alexander Burden. Joseph Snelling, for himself and William Bailey. By Josiah Varden, for Dr. Thos. Hopper, Hopper Emory, John Lockerman, Mrs. H. Bennett, William Chambers, jr. and Mrs. Ann Denny. By E. H. Cook, for himself, and Samuel Oliver. By D. B. Dorsey, for Francis King, J. Libby, P. Stevens, H. Addison, William King, S. Mackall, Gideon Davis, N. Marden, William Miner, Henry Carter. Noble Hurdle. Zachariah Smart. Thomas Holtzman, W. C. Lipscomb, and William Whitney. L. Goodnow, S. H. Bowly, Geo. Reed, Nathaniel Brady, R. Linthicum.

*Remittances on account of First Volume—received from the following persons, viz:*

A. D. Warfield, Elisha Etchison, for 1831 and 1832. Samuel Jarrett. By L. R. Reese, for Fowler Dickens, for 1831 and 1832. By D. E. Reese, sen for Richard Noye. By E. H. Cook, for Benjamin Dulaney, for 1831 and 1832. By D. B. Dorsey, for T. Dawson, for do do. David Holmes, for do do. By O. Miller, for J. Warner, M. Fitch, and Lucius Church. L. Goodnow, Charles Luckens, Wm. McElroy. By G. Thomas, for H. Kelley, and John Crocker. J. M. Chesbrough, for 1831 and 1832. Peter Ridings, D. Steakley, Capt. Harris.

*Receipts for Books—gratefully recorded.*

|                                 |   |   |        |
|---------------------------------|---|---|--------|
| William Kesley,                 | - | - | \$2 00 |
| K. S. Cropper, Pr. L. R. Reese, | - | - | 3 00   |
| Eppes Tucker,                   | - | - | 20 00  |
| Orren Miller,                   | - | - | 7 00   |
| G. Thomas,                      | - | - | 10 00  |
| G. Reed,                        | - | - | 50     |

#### LETTERS RECEIVED.

Moses Scott, L. R. Reese, W. W. Sliff, Levi Sparks, Eli Henkle, Joseph Snelling, A. Kyle, D. E. Reese, Josiah Varden, (yes.) J. H. Owings, Eppes Tucker, B. Temple, E. H. Cook, L. Moreland, D. B. Dorsey, D. Holmes, Orren Miller, (acknowledged in No. 50.—The papers will be sent.) S. Goodnow, C. Luckins, W. McElroy, James Stevens, H. Howe, George Thomas, D. W. Nail, (correction made.) W. D. Stone, G. A. Reed, 2. P. Ridings, A. Webster.

Agents, having funds in hand, will please forward the same by the earliest mail, at the Publisher's risk.

#### JOHN J. HARROD,

HAS JUST RECEIVED,

The Rev. Asa Shinn's Essay on the Plan of Salvation, in which the general kinds of evidence are examined and applied to the interesting doctrine of Redemption in its relation to the government and moral attributes of the Deity; second edition, abridged and revised, in one volume, 8 vo. 323 pages—price \$1 50.

John J. Harrod has in press.

The Life of Col. James Gardiner, by Dr. Philip Doddridge. This is a work which is in high repute amongst the more elevated part of the Christian public of all denominations, and cannot fail to interest every pious and intelligent reader—retail, 50 cts.

Has also in Press,

That beautiful little work, called the Death of Abel, translated from the German of Gessner, by Mary Collier—with handsome cuts by Horton,—retail 50 cents, with suitable allowance by the quantity. Orders received and executed with despatch.

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